time, being the philosophy of religion. But, for our parts, we neither call philology, nor yet philosophy, our mistress; but serve ourselves of either, as occasion requireth.

As for the last chapter, though it promise only a confutation of all the Atheistic grounds, yet we do therein also demonstrate the absolute impossibility of all Atheism, and the actual existence of a God. We say demonstrate, not *a priori,* which is impossible and contradictious; but by necessary inference from principles altogether undeniable. For we can by no means grant to the Atheists, that there is no more than a probable persuasion or opinion to be had of the existence of a God, without any certain knowledge or science. Nevertheless, it will not follow from hence, that \ vhosoever shall read these demonstrations of otfr's, and understand all the words of them, must therefore of necessity be presently convinced, whether he will or no, and put out of all manner of doubt or hesitancy, concerning the existence of a God. For we believe that to be true, which some have affirmed, that were there any interest of life, any concernment of appetite and passion, against the truth of geometrical theorems themselves, as of a triangle having three angles equal to two right, whereby men's judgments maybe clouded and bribed, notwithstanding all the demonstrations of them, many would remain at least sceptical about them. Wherefore mere speculation, and dry mathematical reason, in minds un-purified, and having a contrary interest of carnality, and a heavy load of infidelity and distrust sinking them down, cannot alone .beget an unshaken confidence and assurance of so high a